

Hebrew



By Shomit Sirohi

I. Simple Hebrew Customs - the General Picture of Kabbalah

The music playing starts “tune it into colour” and they talk and rock out.

What then is a prophecy - Ilaan argues then in Hebrew also Arabic - he gets off his room, walks downstairs and is speaking about the story “in cinema” which means to put a hand out, jazz it, rock around it and and free it. Just that sign means prophecy - in one sense it means we can be in fact panting, and in anxiety and all that - in a sense going to hospital for a simple case of distress - but then it makes more sense - in Arabic - announcing infinity - just being poetic - that illusion in others causing a distress in me - we are all moving people.

In a certain sense Mohammad was travelling like this, in a night so fresh.

In fact Hebrew - a opera and theatre piece was about Ilaan writing to Marx and music, even photographic cinema on the question of in fact Cultural Revolution and Dibendoff which then is also a simple Hegel music piece on the crazy woman and her doctor theory of a party which then articulates other Jewish people some Christian people and women performing their Greek swing theory which then is the drama of Jewish health called Aleph and Alif series - which develops a syntactical progress of difficult lives being freed in materialism of a parallelism - to in fact a point in life when Ilaan just ran to help a woman free herself and was busy in Kabbalistic dancing in the 19th century in fact with Black people - this story then is one sequence of Aleph - which is called why in fact Ilaan writes on dancing so much - why he prefers the axiomatic removal of the impure process of ill-health from his dialectical process of working on music and Marx - because in fact it is a hallucination on drugs - remark one - when we cannot listen to Tonal music in fact there is a crisis in man's behaviour - and that is called the crisis period in the irrelevance of Jazz - that busy working on music is what I live for and it cures.

Hebrew custom means to do it intellectually – but also in Jewish speeches, lectures and recordings which are made as what is called – the line matches – Jewish Hebrew customs then – and perhaps only when we hit the Hebrew note.

II.

Wisdom lacks only--eternity. It sees everything just in a moment of turning your head side to side with the bodies moving as well, in a discotheque or in fact in a conversation. Hence, from the length of history comes insufficient wisdom.

Hebrew newspapers in their immediate freshness then printed a lot of Soviet Style then while smoking cigarettes and working in winter in recent stories of Lenin and Trotsky finally with Ilaan in the background talking in his room. An avant-garde reading on newspapers published by Lenin and Leon Trotsky which then is simply what is called finally to encircle in the Chinese slang, or to produce such remarks as the Notebook published by adapted to this process which is simply a more complex notebook – it flows differently because one adapts the notebook to these processes – imagine then that Being, Essence and Concept along with Marx's Doctorate to then have elipses and develop that with jottings or comments on in fact heuristics, experience or even historiology and such things – this then is a table made and followed Being, Essence and Concept Lenin's Side (Karl Korsch and Luckacs) What is to be Done to be added. Edited Speeches and Conduct. Trotsky's Side Avant-gardeism as Line, other Lines to be added. Cinematic montage added. Malevich lectures added (his comments are played in in fact a logic of geometric shapes which are based on the newspaper in these images – do not focus on the image but the newspaper) A Simple Felt Talking Marx's Doctorate Mao Zedong in Long March.

III.

Ilaan then meets the locals who then Trotsky welcomes the soldiers with honey, bread and strawberries. Seventy-year-old Marfa Mezenina has come out of the forest with her daughter and three grandchildren. Her son-in-law is in the Red Army. Marfa has spent eight months in the forest. She and the children are dirty and ragged. They hid corn in a grave and set up a cross on it. The sack rotted, but the grain survived. It hibernated, but didn't die.

In fact in the Spartan story of the three four Spartan light hoppers, where finally organized in the forests, their study of in fact architecture, and a house which then develops modern Rousseauism and is also Hebrew to imbibe the difficult passage to infinity, also called Jewish prophetic traditions – that we should be attentive to the next note in fact.

III. Part About Labour and Hebrew

Work is conscience.

To change life, to transform it into a happy future, one must, from the very beginning of the struggle, have the seed of this future within one as an element of personal character, even though it is hidden from sight. An insurrectional happiness when Hindi music plays out the Soviet women and even finally the Indian Communists and Jewish people all collected at a dirge for those killed in the Achillean performances of a musical. And what should have been accomplished, but never was, comes to life: creativeness, work, achievement, love--the whole picture of what might have been, of life unfulfilled. To depict what was really destroyed--not just bodies. The great canvas of life and of lost souls, possibilities.

The highest expression of the people's drama is their battle with the foe for existence.

The dead remain at the same eternal age at which they died.

But I meant something different – in the opera which then develops and repeats in this work – one develops the argument that it is to rock music, rap music, and even Hindi music – and this then is Communist, but also Jewish – what was called joy. That in fact the intellectual love of God is that meaning of difficulties we were previously experiencing being changed to in fact utopian valences – that should be precise in fact.

Part III

A soldier in hospital, badly wounded, talks to his dead comrades at night. In fact then an immortal achievement Belano argues that we insurrect with Soviet Union and then develop cinema on Chinese mass line and articulate it to the process called practical on all matters – but there is also literary practices I meant – in that Alenette sense – that change valences into literary or theatrical and even Messianic beyond the poetic love for in fact infinity or even love.

Marder is simple – so is life– it means that a woman was dancing with a man who was a Prophet following Jewish custom and explaining to her life, spiritual life. Professor Inarto comments on the complex elliptical lines articulated to the main line which then is intersectional as Cultural Revolution in fact – where distress is simply solved as realizing its spirituality he means – he'll point out – that point there in that intersection – where I am with you and I am with Zionists is called Messianic, it also means the next day you are free. Women dancing, and drunk on rum and coke and a lot of this stuff – complex stuff – that elapses and a line in pure fiction – that is Marder. In Jewish traditions.

II.

Man learns nothing from pleasure.

Love for a child is love for the well-spring of your own heart.

I meant then

He would bend down and pick up a lump of soil from the road and throw it into the field, so that it could germinate the grain and not be trampled uselessly to dust underfoot.

The cricket lived under the porch many a summer and sang there at eventide; perhaps it was the same cricket that sang the year before last, perhaps his grandson....

The little boy, weak with hunger, was listless and half asleep. The schoolmistress brought him two pancakes, and he ate them. After that he answered all the questions perfectly.

"When I see someone on the tram who looks like me, I get off."

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crisis in man's behaviour - and that is called the crisis period in the irrelevance of Jazz - that busy working on music is what I live for and it cures

If you live true to your spirit, your heart, by achievement, sacrifice, and duty, then there won't be any problems, and there won't be any yearning for immortality and so forth. All these things come from an uneasy conscience.

Where else does what is good and noble come from, but from doing, from straining one's utmost, from self-sacrifice?

Two kinds of old men: the first grow old and conduct themselves like the ancients in Pushkin; the others are eternally youthful, ageless scamps.

It's easy to love a woman, for it means loving yourself.

A man doesn't know himself, he must be discovered by the writer.

IV. Buddhist metaphysics - Perception tricks in Dibendoff manners perhaps then, women that keep saying 'Tu que'.

Develop for me that poem - that in fact a young man is writing and proving things called just experience at its highest in a process of music. What does it mean to you - what you are saying - alight.

V. Jewish Experiences

So in fact a simple detail, which is about the wallet, which becomes an economic plan. Another detail, like ear-rings and beads becomes a trope on fashion. Another detail, on clothing and style becomes a theory of performance for philosophy. In fact then another theory of economic forms - becomes a detail on the process of shops - ships become then a metaphor of travelling, which becomes the simple meaning of hanging out on beaches.

A number of diagonalisations to the singular universal then which means in one sense - a man is reading a novel, and this becomes in one sense a Jewish experience that he understood black rights through it. That then shifts to the next novel, which was about revolts and history - in Soviet Union, that ten days that mattered to history, which can be in another sense a woman reading Franz Kafka as in fact a Czech story which is transposed to the plan for Israel - all about literature theory guiding it.

Dances develop the theory of Werkmeister Harmoniac and then that becomes a theme of heroism, which then cuts across to people running in a cathedral to enact freedom, which becomes - in fact black women developing a dance in a room which is about freedom.

Ilaan is busy smoking and developing Marx as a poet of Judaism - that in fact the Jewish news is about a thrilling Messianic event in a room on Dibendoff - high on Profane Illuminations of course that it gives on a simple film theory developing the meaning of Hebrew complexity in Kabbalah - which is simply a distress called parties we all are celebrating in our lives.

Ilaan is reading Marx, and developing a Jewish question - that in fact at one angle of an image called high images for cinema then is the Marxist point - that in fact in seriousness then this point developed Dibendoff cuts, and angles and complexities at another level Jewish freedoms in literature and finally also Messianic things like a freedom to live freely which is then at one point - Poincare - which means daily life proves it all but also with in fact a alignment here to Judaism being free - which cuts to a point in a girl's life which is free which all means we are Incontinent dancers which means at another level - Lost Highway usually after this process I am driver in.

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I. Dibendoff

The most brilliant comment or commentary on Judaism, happens to be Scholem who argues chess at all times – like the movement of ballet with chess then is a spiritual complexity which then develops a defensive group of people who are then by a movement of perhaps intellectual type victorious as one argues for a personal conjuncture. All Jewish things are personal conjunctures made into theological forms and is also then in fact a Israel culture.

Dibendoff is the suggestion from Ilaan. Borges is busy reading out a parable – A Jewish man is reading music to free the people of Israel – he depicts the meaning being Jewish he does not know – that we are in fact following a rational kernel to Marx and in fact Marx as in fact a joker who is busy proving here that this process cuts into several lines of Kabbalah – at one level cursive goes better, at another level music goes better – all of this because of the point – a Jewish experience developed here – you see.

Ilaan is reading Marx, and developing a Jewish question – that in fact at one angle of an image called high images for cinema then is the Marxist point – that in fact in seriousness then this point developed Dibendoff cuts, and angles and complexities at another level Jewish freedoms in literature and finally also Messianic things like a freedom to live freely which is then at one point – Poincare – which means daily life proves it all but also with in fact a alignment here to Judaism being free – which cuts to a point in a girl's life which is free which all means we are Incontinent dancers which means at another level – Lost Highway usually after this process I am driver in. – that one can also follow more Jewish experiences, all through in fact in the sense of music, and choir, and Jewish music in fact to guide one through the personal conjuncture of Jewish fact of life as they admit to him on his difficult condition of imbibition actually.

Dibendoff means – three things – first a cut, on Spinoza – then in fact a cut on practical Cubism in the sense of Cultural Revolution, and then finally the angles, and complex angles of the matter – Sirohi gives another diamond Islam argues to the Jewish people in his crisis – to tell the Prophecy of their permanent revolution.

II. Lectur forcing

To triangulate Kabbalah in one presentation meaning a spiritual synthesis to help people which is also though a fused group to liberate which then becomes in a second meaning practical Dibendoff cuts and then from it the process of a Line and finally just that – it is a line drawn on a board which then describes – a Jewish line which means in fact it is a line that is all – in that line one convolutes and develops convolutes, one can say – in a genius comment it makes us genius this process and frees up the Jewish process – one word for convoluted Aleph behaviour is in fact practical agitation – but also in fact Jewish health – which means in fact to complexly analyse the line – with now Dibendoff added.

What then is a prophecy – Ilaan argues then in Hebrew also Arabic – he gets off his room, walks downstairs and is speaking about the story “in cinema” which means to put a hand out, jazz it, rock around it and and free it. Just that sign means prophecy – in one sense it means we can be in fact panting, and in anxiety and all that – in a sense going to hospital for a simple case of distress – but then it makes more sense – in Arabic – announcing infinity – just being poetic – that illusion in others causing a distress in me – we are all moving people.

In a certain sense Mohammad was travelling like this, in a night so fresh.

In fact Hebrew – a opera and theatre piece was about Ilaan writing to Marx and music, even photographic cinema on the question of in fact Cultural Revolution and Dibendoff which then is also a simple Hegel music piece on the crazy woman and her doctor theory of a party which then articulates other Jewish people some Christian people and women performing their Greek swing theory which then is the drama of Jewish health called Aleph and Alif series – which develops a

syntactical progress of difficult lives being freed in materialism of a parallelism – to in fact a point in life when Ilaan just ran to help a woman free herself and was busy in Kabbalistic dancing in the 19th century in fact with Black people – this story then is one sequence of Aleph – which is called why in fact Ilaan writes on dancing so much – why he prefers the axiomatic removal of the impure process of ill-health from his dialectical process of working on music and Marx – because in fact it is a hallucination on drugs – remark one – when we cannot listen to Tonal music in fact there is a crisis in man's behaviour – and that is called the crisis period in the irrelevance of Jazz – that busy working on music is what I live for and it cures.

Hebrew custom means to do it intellectually – but also in Jewish speeches, lectures and recordings which are made as what is called – the line matches – Jewish Hebrew customs then – and perhaps only when we hit the Hebrew note.

III. Dibandoff with the Line

Earlier Ilaan gifted the Jewish people with a line and its arc which was complex he meant in Dibandoff cuts, which is made in essays – he means – but then he argues in the present diamond he gifts the Jewish people – one develops practical cubism on the line based on cinema of Jewish experiences – now my judgement is clearer.

II. Dibandoff

- IV. I meant an imaging power of a Kabbalistic process actually. I meant just find a number of spheres and image them, and that is a Dibandoff cut. Which means then in Sirohi – to draw a line, image it in cinema – only an image, just an image which is photographic and then cut it. Angle it, as it is said. Now develop a Jewish experience – and if one is brilliant free it up for spiritual freedoms – which are the realization that we are – Hebrew and free. Dibandoff

The most brilliant comment or commentary on Judaism, happens to be Scholem who argues chess at all times – like the movement of ballet with chess then is a spiritual complexity which then develops a defensive group of people who are then by a movement of perhaps intellectual type victorious as one argues for a personal conjuncture. All Jewish things are personal conjunctures made into theological forms and is also then in fact a Israel culture.

Dibandoff is the suggestion from Ilaan– Belano is busy arguing in section I of Mardera it is actually like Lorcani which means archaic stuff, you get that, Lorcani and Marderanete was busy reading like Ilaan to improve his health and that is all he could do, like a proof came out of it, that's what it means. It was for that Ilaan rejoiced. that one can also follow more Jewish experiences, all through in fact in the sense of music, and choir, and Jewish music in fact to guide one through the personal conjuncture of Jewish fact of life as they admit to him on his difficult condition of imbibition actually.

Dibandoff means – three things – first a cut, on Spinoza – then in fact a cut on practical Cubism in the sense of Cultural Revolution, and then finally the angles, and complex angles of the matter – Ilaan is busy reading pictures in Quranic forms of women, it gives another diamond Islam argues to the Jewish people in his crisis – to tell the Prophecy of their permanent revolution.

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Wisdom lacks only--eternity. That word which is here simple Torah and Communism – with Islamic baroque performances I meant of in fact an image of young people debating in Soviet Union which can be then Jewish experiences of talking on the phone – and in fact is also stories all stories afterall we tell each other.

... The locals welcome the soldiers with honey, bread and strawberries. Seventy-year-old Marfa Mezenina has come out of the forest with her daughter and three grandchildren. Her son-in-law is in the Red Army. Marfa has spent eight months in the forest. She and the children are dirty and ragged. They hid corn in a grave and set up a cross on it. The sack rotted, but the grain survived. It hibernated, but didn't die.

Work is conscience. Art consists in expressing what is most complicated by the most simple means. It is the highest form of economy. It also means something that is poetic is to read its simple infinity – that in fact there is a crisis which then is resolved by music.

The truth has a great failing: it regards itself as a blessing, and wants at all costs to become common property.

But that utopian construction is available in a Torah room.

The drama of a great and simple life. A little boy aged two or three walks weeping round an empty wooden table in a poor flat. He is in fact then in a wealthier flat, the young man is busy writing. Belano argues this process is infinitising us – that we can even study the empirical fact of this in images and curate it to a dance performance – which gets like a lightness if one wanted – what is called Messianic, that is the process – to in fact develop that lecture then or power.

Art cannot abide in Soviet Union, that waste of a bourgeois period-it must be filled with life and people, as a meadow with grasses. Which then is smoking cigarettes in permanent revolution. Israel agrees to Cultural Revolution finally and has Jewish experiences with these words – as it develops simple stories of revolt, like a bunch of young people grouped in a fused group – that is simple Torah groups.

"When I see someone on the tram who looks like me, I get off."

A man is smoking and talking and getting onto the bus, and meeting – he is in fact Trotsky – he is alive today.

If you live true to your spirit, your heart, by achievement, sacrifice, and duty, then there won't be any problems, and there won't be any yearning for immortality and so forth. All these things come from an uneasy conscience.

Where else does what is good and noble come from, but from doing, from straining one's utmost, from self-sacrifice?

Lenin crosses to a meeting in a debating hall. A man doesn't know himself, he must be discovered by the writer.

- I. Buddhist metaphysics – Perception tricks in Dibendoff manners perhaps then, women that keep saying 'Tu que'.

Develop for me that poem – that in fact a young man is writing and proving things called just experience at its highest in a process of music. What does it mean to you – what you are saying – alight.

- V. Lectur forcing

To triangulate Kabbalah in one presentation meaning a spiritual synthesis to help people which is also though a fused group to liberate which then becomes in a second meaning practical Dibendoff cuts and then from it the process of a Line and finally just that – it is a line drawn on a board which then describes – a Jewish line which means in fact it is a line that is all – in that line one convolutes and develops convolutes, one can say – in a genius comment it makes us genius this process and frees up the Jewish process – one word for convoluted Aleph behaviour is in fact practical agitation – but also in fact Jewish health – which means in fact to complexly analyse the line – with now Dibendoff added.

- VI. Dibendoff with the Line

Earlier Ilan gifted the Jewish people with a line and its arc which was complex he meant in Dibendoff cuts, which is made in essays – he means – but then he argues in the present diamond he gifts the Jewish people – one develops practical cubism on the line based on cinema of Jewish experiences – now my judgement is clearer.

إن عكس هيجل، بالنسبة للنواة المادية التي هي نواة عقلانية، هو في النهاية ماركس وهيجل جديان يتعلقان بالموضوع المفاهيمي وهذا فقط - لإنتاج شكلية علمية في المفهوم والتي على الرغم من دفعها بشكل أكبر ضد طوبولوجيا الحركة - المفاهيمية إلى عكس الموضوع الحقيقي المسمى بالذاتي

القراءة المعاكسة هي الأكثر صحة - ليس أنها تتعلق بشكل أساسي بالبنية والبنوية والبنوية، وأخيراً السببية البنوية والسياسة - ولكن في الواقع العكس - كل هذا يفتح للموضوع تدخل الموضوع بالمعنى السياسي الذي هو أيضاً حرية الأفراد - الموضوع هو قوة القوة الذاتية للأفكار الحية - يسميها سيروهي الجري، ومثل هذه الاستعارات - يعني في النهاية أن الحجة ليست البنوية وحدها ولكن في الواقع الحياة والوجودية وما إلى ذلك،

يزعم جيك أن أفضل طريقة لالتقاط الفلسفة الفرنسية هي الحركة المعاكسة - الجدلية المادية هي عملية البنية والتشكيل بالطبع، ولكن أيضاً معنى الوجود الذي في سيروهي هو في النهاية الوجود العام - والذي على الرغم من أنه كما يزعم كورنيل ويست يشبه موسيقى الرب التي يتم العيش عليها والرقص عليها في الفنادق - مثل هذه الصور مجانية، حرية كاملة - تخيل ريتامار يركض ومثل هذه الإنسانية

III. Jewish customs

To fold the clothes and give it to a tailor, and then get it back for someone else is a Jewish custom. Like that to write essays, in perfect manners is also Jewish custom - tradition is intellectual and manual labour in Hebrew senses at all times - to judge a ship, in the Greek period in construction and to corroborate that to experience is then Jewish custom - to articulate the problem of in fact spectacles and their formalism for the process of in fact imaging cinema is then Jewish cinema, all of this is then complexly about inventions - an invention is glass and art which produces an image on the formalism of in fact a painting simply that is abstract art. In fact Hebrew - a opera and theatre piece was about Ilaan writing to Marx and music, even photographic cinema on the question of in fact Cultural Revolution and Dibendoff which then is also a simple Hegel music piece on the crazy woman and her doctor theory of a party which then articulates other Jewish people some Christian people and women performing their Greek swing theory which then is the drama of Jewish health called Aleph and Alif series - which develops a syntactical progress of difficult lives being freed in materialism of a parallelism - to in fact a point in life when Ilaan just ran to help a woman free herself and was busy in Kabbalistic dancing in the 19th century in fact with Black people - this story then is one sequence of Aleph - which is called why in fact Ilaan writes on dancing so much - why he prefers the axiomatic removal of the impure process of ill-health from his dialectical process of working on music and Marx - because in fact it is a hallucination on drugs - remark one - when we cannot listen to Tonal music in fact there is a crisis in man's behaviour - and that is called the crisis period in the irrelevance of Jazz - that busy working on music is what I live for and it cures.

Hebrew custom means to do it intellectually - but also in Jewish speeches, lectures and recordings which are made as what is called - the line matches - Jewish Hebrew customs then - and perhaps only when we hit the Hebrew note.

It meaning is then divined in the art's naïve or complex process and its intellectual Hebrew meaning - which means that in fact the stroke made in a complex way then means to intellectual tradition - that it is a convoluted path to freedom - which frees up in Dibendoff cuts as in fact a woman getting killed nearly which is now the process imaged then as faint images of in fact a person who is busy curating his room with perhaps capital which is then wealth that is private wealth as well, which is busy in curation.

I. Dibendoff

The most brilliant comment or commentary on Judaism, happens to be Scholem who argues chess at all times - like the movement of ballet with chess then is a spiritual complexity which then develops a defensive group of people who are then by a movement of perhaps intellectual type victorious as one argues for a personal conjuncture. All Jewish things are personal conjunctures made into theological forms and is also then in fact a Israel culture.

Dibendoff is the suggestion from Ilaan - that one can also follow more Jewish experiences, all through in fact in the sense of music, and choir, and Jewish music in fact to guide one through the personal conjuncture of Jewish fact of life as they admit to him on his difficult condition of imbibition actually.

What then is a prophecy - Ilaan argues then in Hebrew also Arabic - he gets off his room, walks downstairs and is speaking about the story "in cinema" which means to put a hand out, jazz it,

rock around it and and free it. Just that sign means prophecy – in one sense it means we can be in fact panting, and in anxiety and all that – in a sense going to hospital for a simple case of distress – but then it makes more sense – in Arabic – announcing infinity – just being poetic – that illusion in others causing a distress in me – we are all moving people.

In a certain sense Mohammad was travelling like this, in a night so fresh.

Dibendoff means – three things – first a cut, on Spinoza – then in fact a cut on practical Cubism in the sense of Cultural Revolution, and then finally the angles, and complex angles of the matter – Ilaan is busy racing through streets and running to meet Isiah – is this also an opera he asks – highlight that. It gives another diamond Islam argues to the Jewish people in his crisis – to tell the Prophecy of their permanent revolution.

II. Lectur forcing

To triangulate Kabbalah in one presentation meaning a spiritual synthesis to help people which is also though a fused group to liberate which then becomes in a second meaning practical Dibendoff cuts and then from it the process of a Line and finally just that – it is a line drawn on a board which then describes – a Jewish line which means in fact it is a line that is all – in that line one convolutes and develops convolutes, one can say – in a genius comment it makes us genius this process and frees up the Jewish process – one word for convoluted Aleph behaviour is in fact practical agitation – but also in fact Jewish health – which means in fact to complexly analyse the line – with now Dibendoff added.

III. Dibendoff with the Line

Earlier Ilaan is busy in Dibendoff type imaginations of the opera and was meeting people in fact in stylish opera acting. He gifted the Jewish people with a line and its arc which was complex he meant in Dibendoff cuts, which is made in essays – he means – but then he argues in the present diamond he gifts the Jewish people – one develops practical cubism on the line based on cinema of Jewish experiences – now my judgement is clearer.

I. Buddhist metaphysics – Perception tricks in Dibendoff manners perhaps then, women that keep saying ‘Tu que’.

Develop for me that poem – that in fact a young man is writing and proving things called just experience at its highest in a process of music. What does it mean to you – what you are saying – alight.

II. Kabbalahs then in Complex Manners

I. From the Wallet theory – Daily Life in Jewish Hebrew Intellectual Manners then develops the materialist meaning of Kabbalah – You see Professor Inarto argues – that in fact there is a intellectual mannerism in labour which is then its whole materialism but it is afteral spiritual the point.

From in fact the wallet – to in fact the room and its Torah logic to in fact chess games, and even games which are well done like a simple hopscotch then – why not then find simple Hebrew – that simple process Professor Inarto meant, – when it is getting hard and violent for us – it is because in fact the process was revolting people – agitating people in the context of a game – we have complaints of history, even architecture, and spandrels in the sense of pure questions as well – all of this is insurrection and in fact all that beauty, all that violence of finally the revolt winning.

II. Marder (A Hebrew story)

Marder is simple – so is life– it means that a woman was dancing with a man who was a Prophet following Jewish custom and explaining to her life, spiritual life. Professor Inarto comments on the complex elliptical lines articulated to the main line which then is intersectional as Cultural Revolution in fact – where distress is simply solved as realizing its spirituality he means – he'll point out – that point there in that intersection – where I am with you and I am with Zionists is called Messianic, it also means the next day you are free. Women dancing, and drunk on rum and coke and a lot of this stuff – complex stuff – that elipses and a line in pure fiction – that is Marder. In Jewish traditions.

Soviet Style then while smoking cigarettes and working in winter in recent stories of Lenin and Trotsky finally with Ilaan in the background talking in his room. An avant-garde reading on newspapers published by Lenin and Leon Trotsky which then is simply what is called finally to encircle in the Chinese slang, or to produce such remarks as the Notebook published by adapted to this process which is simply a more complex notebook – it flows differently because one adapts the notebook to these processes – imagine then that Being, Essence and Concept along with Marx's Doctorate to then have elipses and develop that with jottings or comments on in fact heuristics, experience or even historiology and such things – this then is a table made and followed Being, Essence and Concept Lenin's Side (Karl Korsch and Luckacs) What is to be Done to be added. Edited Speeches and Conduct. Trotsky's Side Avant-gardeism as Line, other Lines to be added. Cinematic montage added. Malevich lectures added (his comments are played in in fact a logic of geometric shapes which are based on the newspaper in these images – do not focus on the image but the newspaper) A Simple Felt Talking Marx's Doctorate Mao Zedong in Long March.

I. Dibandoff

The most brilliant comment or commentary on Judaism, happens to be Scholem who argues chess at all times – like the movement of ballet with chess then is a spiritual complexity which then develops a defensive group of people who are then by a movement of perhaps intellectual type victorious as one argues for a personal conjuncture. All Jewish things are personal conjunctures made into theological forms and is also then in fact a Israel culture.

Dibandoff is the suggestion from Ilaan – that one can also follow more Jewish experiences, all through in fact in the sense of music, and choir, and Jewish music in fact to guide one through the personal conjuncture of Jewish fact of life as they admit to him on his difficult condition of imbibition actually.

Dibandoff means – three things – first a cut, on Spinoza – then in fact a cut on practical Cubism in the sense of Cultural Revolution, and then finally the angles, and complex angles of the matter – Ilaan gives another diamond Islam argues to the Jewish people in his crisis – to tell the Prophecy of their permanent revolution.

II. Lectur forcing

To triangulate Kabbalah in one presentation meaning a spiritual synthesis to help people which is also though a fused group to liberate which then becomes in a second meaning practical Dibandoff cuts and then from it the process of a Line and finally just that – it is a line drawn on a board which then describes – a Jewish line which means in fact it is a line that is all – in that line one convolutes and develops convolutes, one can say – in a genius comment it makes us genius this process and frees up the Jewish process – one word for convoluted Aleph behaviour is in fact practical agitation – but also in fact Jewish health – which means in fact to complexly analyse the line – with now Dibandoff added.

III. Dibandoff with the Line

Earlier Ilaan gifted the Jewish people with a line and its arc which was complex he meant in Dibandoff cuts, which is made in essays – he means – but then he argues in the present diamond he gifts the Jewish people – one develops practical cubism on the line based on cinema of Jewish experiences – now my judgement is clearer.

Christ in fact is first drinking, then hung-over then recovered and then congealed and finally free. It is just that Christ who lived it - it can be on another day Mohammad who is busy in fact walking with women and developing a parable that he is going to die, in anxiety on a poisoning incident and suffering and recovering - this though is a desert parable, which means how will I escape death - Ilaan just acts out instead the process as definitely what is called a Jewish parable - why cannot we just enter the door as Al-Mutasim wants - it has to be well read, and then we answer the question - one has to as it were perform a miracle. And then ballet.

Part II

IV. Dibendoff

The most brilliant comment or commentary on Judaism, happens to be Scholem who argues chess at all times - like the movement of ballet with chess then is a spiritual complexity which then develops a defensive group of people who are then by a movement of perhaps intellectual type victorious as one argues for a personal conjuncture. All Jewish things are personal conjunctures made into theological forms and is also then in fact a Israel culture.

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Dibendoff means - three things - first a cut, on Spinoza - then in fact a cut on practical Cubism in the sense of Cultural Revolution, and then finally the angles, and complex angles of the matter - In fact Hebrew - a opera and theatre piece was about Ilaan writing to Marx and music, even photographic cinema on the question of in fact Cultural Revolution and Dibendoff which then is also a simple Hegel music piece on the crazy woman and her doctor theory of a party which then articulates other Jewish people some Christian people and women performing their Greek swing theory which then is the drama of Jewish health called Aleph and Alif series - which develops a syntactical progress of difficult lives being freed in materialism of a parallelism - to in fact a point in life when Ilaan just ran to help a woman free herself and was busy in Kabbalistic dancing in the

19th century in fact with Black people – this story then is one sequence of Aleph – which is called why in fact Ilaan writes on dancing so much – why he prefers the axiomatic removal of the impure process of ill-health from his dialectical process of working on music and Marx – because in fact it is a hallucination on drugs – remark one – when we cannot listen to Tonal music in fact there is a crisis in man's behaviour – and that is called the crisis period in the irrelevance of Jazz – that busy working on music is what I live for and it cures.

Hebrew custom means to do it intellectually – but also in Jewish speeches, lectures and recordings which are made as what is called – the line matches – Jewish Hebrew customs then – and perhaps only when we hit the Hebrew note.

Ilaan gives another diamond Islam argues to the Jewish people in his crisis – to tell the Prophecy of their permanent revolution.

What then is a prophecy – Ilaan argues then in Hebrew also Arabic – he gets off his room, walks downstairs and is speaking about the story “in cinema” which means to put a hand out, jazz it, rock around it and and free it. Just that sign means prophecy – in one sense it means we can be in fact panting, and in anxiety and all that – in a sense going to hospital for a simple case of distress – but then it makes more sense – in Arabic – announcing infinity – just being poetic – that illusion in others causing a distress in me – we are all moving people.

In a certain sense Mohammad was travelling like this, in a night so fresh.

II. Lectur forcing

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I. Buddhist metaphysics – Perception tricks in Dibandoff manners perhaps then, women that keep saying ‘Tu que’.

Develop for me that poem – that in fact a young man is writing and proving things called just experience at its highest in a process of music. What does it mean to you – what you are saying – alight.

III. Dibandoff with the Line

Earlier Isiah was on television, and gifted the Jewish people with a line and its arc which was complex he meant in Dibandoff cuts, which is made in essays – he means – but then he argues in the present diamond he gifts the Jewish people – one develops practical cubism on the line based on cinema of Jewish experiences – now my judgement is clearer.

VI. Dibandoff with the Line

Earlier Isikiel and Isiah were following boat construction and even the production of Jerusalem Bible and gifted the Jewish people with a line and its arc which was complex he meant in Dibandoff cuts, which is made in essays – he means – but then he argues in the present diamond he gifts the Jewish people – one develops practical cubism on the line based on cinema of Jewish experiences – now my judgement is clearer.

Wisdom lacks only--eternity. It sees everything just in a moment of a brief time-span. Hence, from the length of history comes insufficient wisdom.

* * *

... The locals welcome the soldiers with honey, bread and strawberries. Seventy-year-old Marfa Mezenina has come out of the forest with her daughter and three grandchildren. Her son-in-law is in the Red Army. Marfa has spent eight months in the forest. She and the children are dirty and ragged. They hid corn in a grave and set up a cross on it. The sack rotted, but the grain survived. It hibernated, but didn't die.

* * *

Work is conscience.

* * *

... To change life, to transform it into a happy future, one must, from the very beginning of the struggle, have the seed of this future within one as an element of personal character, even though it is hidden from sight....

* * *

... a cemetery for those killed in the war. And what should have been accomplished, but never was, comes to life: creativeness, work, achievement, love--the whole picture of what might have been, of life unfulfilled. To depict what was really destroyed--not just bodies. The great canvas of life and of lost souls, possibilities.

* * *

The highest expression of the people's drama is their battle with the foe for existence.

* * *

The dead remain at the same eternal age at which they died.

* * *

A soldier in hospital, badly wounded, talks to his dead comrades at night. "The dead can give the best advice. Why? They're impartial."

* * *

After the war, when a memorial is erected in this land to the eternal glory of the soldiers, another memorial should be built facing it to the eternal memory of the martyrs among our people. The walls of this memorial should bear the names of tottering old men, women, and babes in arms. They likewise met their deaths at the hands of mankind's executioners.

* * *

The truth is a mystery, always a mystery. There are no obvious truths.

* * *

Gain strength from adversity.

* * *

Old age: "I do so wish somebody would take out my bones, wash them in brine, and put them together again, I'm so tired, tired to the very marrow...."

* * *

Two people: one leads in difficult, the other in easy times. Only the first is loved and adored as by right.

* * *

Don't confuse yourself with humanity!

* * *

Man learns nothing from pleasure.

* * *

Love for a child is love for the well-spring of your own heart.

* * *

Children (little ones) are equally "given" to living and not living. This is their principal charm: in defenselessness, in unconcern. The description of this spiritual condition makes up the whole of children's literature.

* * *

Children are all intelligent persons. The great lie is to look down on them; they're shrewd, amazing, observant folk.

* * *

Art consists in expressing what is most complicated by the most simple means. It is the highest form of economy.

* * *

The truth has a great failing: it regards itself as a blessing, and wants at all costs to become common property.

* * *

Good demands infinitely more energy and time than evil. That is why the good is difficult. The good man never has enough time, but the evil one achieves his ends with ease.

* * *

The drama of a great and simple life. A little boy aged two or three walks weeping round an empty wooden table in a poor flat. He misses his father, but his father is lying in a trench, under fire, and there are tears of longing in his eyes; he claws the earth out of grief for his son, who is far away and who, barefoot, half-starved, abandoned, is weeping for him on this grey day.

* * *

Art cannot abide a vacuum--it must be filled with life and people, as a meadow with grasses.

* * *

The moon like a knight-at-arms over the world!

* * *

He would bend down and pick up a lump of soil from the road and throw it into the field, so that it could germinate the grain and not be trampled uselessly to dust underfoot.

* * *

The cricket lived under the porch many a summer and sang there at eventide; perhaps it was the same cricket that sang the year before last, perhaps his grandson....

* * *

The little boy, weak with hunger, was listless and half asleep. The schoolmistress brought him two pancakes, and he ate them. After that he answered all the questions perfectly.

* * *

"When I see someone on the tram who looks like me, I get off."

* * *

If you live true to your spirit, your heart, by achievement, sacrifice, and duty, then there won't be any problems, and there won't be any yearning for immortality and so forth. All these things come from an uneasy conscience.

* * *

Where else does what is good and noble come from, but from doing, from straining one's utmost, from self-sacrifice?

* * *

Two kinds of old men: the first grow old and conduct themselves like the ancients in Pushkin; the others are eternally youthful, ageless scamps.

* * *

It's easy to love a woman, for it means loving yourself.

* * *

A man doesn't know himself, he must be discovered by the writer.